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ABSTRACT

The challenge to teacher education created by today's changing demographics involves excellence and equity. The present hostile climate at colleges and universities for faculty of color requires a creative readjustment of the tenure and promotion process. A discussion for preparing, mentoring, and retraining future teacher educators of color using a multicultural approach is controversial. It must include the process of becoming an academic and a teacher educator. This process is assimilationist, with a preconfigured role for moving through the ranks from tenure-track to tenure to promotion. There is a historical disregard for racial and ethnic context. The discussion of diversity requires people to revisit questions about the skills and sensitivities needed for constructive relations among diverse people. Teacher education must address racial and ethnic diversity via recruitment and mentoring of faculty of color who serve as role models and provide greater variance in knowledge and skills for those who will teach. After explaining multicultural mentoring, the paper discusses: matching multicultural characteristics; free choice mentoring; institutional climate for multicultural mentoring; values and goals impact; operational theories; existing mentoring models; strategies for mentoring for diversity; strategies for mentors; traditional faculty evaluation; and implications for teacher education. (Contains 38 references.) (SM)

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# Faculty of Color in Teacher Education: A Multicultural Approach to Mentoring for Retention 2000 and Beyond

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*American Association of College for Teacher Education*
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**Dr. Yvonne E. Rodriguez**
Professor of Education

**Dr. Barbara R. Sjostrom**
Professor of Education

**Areas of Specialization:**
Preservice Teacher Education
Curriculum and Instruction;
Multicultural Education;
Bilingual/ESL Education;
Outcomes Assessment;
Management and Organization;
Urban Education;
Adult and Continuing Education.

Rowan University
201 Mullica Hill Road
Glassboro, New Jersey 08028-1701
(856) 256-4500 x 3807 or 3811 (o)
(856) 783-5970 (h)
Fax: (856) 256-4918
E-mail: Rodriguez@Rowan.edu
E-mail: Sjostrom@Rowan.edu

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# DIVERSITY IN TEACHER EDUCATION: A CRITICAL ISSUE IN MENTORING THE NEXT GENERATION OF TEACHER EDUCATION FACULTY

The challenge given to teacher education by the contemporary circumstances of the nation's changing demographics is both an issue of excellence and equity. "It is a matter of quality and it is a matter of equality" (Dilworth, 1990, p. xi). The present hostile climate at colleges and universities for faculty of color requires a creative and focused readjustment of the tenure and promotion process. A discussion for preparing, mentoring, and retaining the next generation of teacher education faculty of color using a multicultural approach is, by definition, controversial. This conversation must include the process of becoming an academic and a teacher educator.

This process is assimilationist into a gate-keeping pre-configured role for moving through the ranks from tenure-track to tenure to promotion, with an historical disregard for racial and ethnic context. The problem is not changing peoples consciousness; rather, the discussion of diversity calls upon us to revisit questions about the skills and sensitivities needed for constructive relations among people who are different. Teacher education must address racial and ethnic diversity through the recruitment and mentoring to retention of faculty of color, who not only serve as role models "but also [to] provide greater variance in knowledge and skills for those who will teach" (Dilworth, 1992).

# DIVERSITY IN TEACHER EDUCATION: A CRITICAL ISSUE IN MENTORING THE NEXT GENERATION OF TEACHER EDUCATION FACULTY

Yvonne E. Gonzalez Rodriguez, Rowan University

The challenge given to teacher education by the contemporary circumstances of the nation's changing demographics is both an issue of excellence and equity. "It is a matter of quality and it is a matter of equality" (Dilworth, 1990, p. xi). The present hostile climate at colleges and universities for faculty of color requires a creative and focused readjustment of the tenure and promotion process. A discussion for preparing, mentoring, and retaining the next generation of teacher education faculty of color using a multicultiral approach is, by definition, controversial. This conversation must include the process of becoming an academic and a teacher educator. Multiculturalism isn't just about a global marketplace "over there." It is right here. By the year 2025, the U.S. population will include 32 million Latinos, 12 million African Americans, and 7 million Asians.

The process of becoming an academic is in a sense assimilationist into a gate-keeping pre-configured role. Colleges and universities, as well as schools of education, have a developmental model with specific prescribed criteria by which all faculty members move through the ranks from tenure-track to tenure to promotion. There seems to be an historical disregard for racial and ethnic context in this process. Past administrators and faculty in positions of decision making did not need to pay attention to the cultural context as they faced a predominantly homogeneous, white, male faculty and student body. Although many contend that the concept of a common American culture in the United States is a myth (Appleby, 1992), it " is a widely held belief with tenuous connections to pertinent evidence or circumstance" (Grant & Ladson-Billings, 1997).

There seems to be an assumption in schools of education "that one simply needs to change people's attitudes and diversify academe's different constituencies; . . . The problem is not changing peoples consciouness; rather, the discussion of diversity calls upon us to revisit questions about the skills and sensitivities needed for constructive relations among people who are different, the principles that energize a just and democratic society, and the variety of knowledge that is important for scholars both to seek and to teach" (Dilworth, 1995, p. 3). Teacher education has recognized that racial and ethnic diversity is a reality that must be addressed. The recruitment and retention of faculty of color in teacher education is necessary not only to serve as role models "but also to provide greater variance in knowledge and skills for those who will teach" (Dilworth, 1992). Many colleges of education have chosen mentoring as a preferred mode in addressing retention of faculty.

A major issue in the preparation, mentoring, and retention of the next generation of teacher education faculty of color into the academic ranks is the notion that mentoring connotes deficit in contemporary North American society, especially within higher education. Mentoring conjures up notions of an experienced, well connected, and knowledgeable individual leading an inexperienced, much less knowledgeable, and unconnected, typically younger person. *The all-knowing mentor fills in the appropriate knowledge and socialization for the novice.* Institutionally sponsored mentoring programs are one vehicle for enhancing personal and professional growth. Schools and colleges of education and the individuals who sponsor and implement mentoring programs must be aware that mentoring in a diverse society may become another mechanism for the control of traditionally marginalized or excluded groups. Mentoring initiatives may become vehicles for skirting the larger issues of discrimination based on racism,

sexism, ageism, classism, xenophobia, heterosexism, and ableism. Models of counseling and pedagogy as well as theories of development have been conceived from a Euro-American, upper-middle class, and male perspective. These depictions perpetuate a monocultural, single-focus perspective and scaffold the reproduction of the status quo in schools/colleges of education. A multicultural approach to mentoring in a diverse society, like the United States of America, is ambitious and demanding. It requires knowledge, skills, openness, fairness, discipline, commitment, and courage. The value system, goals, academic content, procedures, and outcomes of all that are supported by the school/college of education and the institution of higher education will be called into question. The institution, the philosophical stance of the teacher education program, the mentors, and the proteges will need to be examined, challenged, and reenvisioned. This, in turn, is a process of deconstructing the known and reconstructing the new.

The purpose of this article is to explore issues related to mentoring for diversity using a multicultural approach to prepare, mentor, and retain the next generation of teacher education faculty of color. Additionally, the intention is to raise questions regarding the intent and outcomes of mentoring culturally diverse individuals who find themselves in predominantly white institutions. Another objective is to examine the applicability of existing models and to propose strategies for mentoring for diversity.This article is based on a study which identified and documented specific strategies administrators and faculty used in mentoring in a crosscultural and interdisiplinary consortium.The primary goal of this collaborative multicultural mentoring initiative was institutional planning, curricular revision, and faculty development.

**Multicultural Mentoring**

A discussion of the major issues in multicultural mentoring begins with a definition of

terms. First, I define muticulturalism "as a broad-based construct that is not only relevant to all cultural groups [gender, race, class, ethnicity, age, religion, sexual orientation and ableism] but also to the complexity of all people based on their personal dimensions of identity" (Arredondo, and others, 1993, p. 2). Secondly, I define multicultural mentoring as working with individuals from: 1) diverse cultural backgrounds; 2) traditionally underrepresented populations; and 3) a cognitively multicultural perspective. Now we can examine some of the major issues, keeping in mind that multicultural mentoring is a process that is developmental. No one has the "right" way or best practice. There are no scripts, nor should there be since the process responds to the participants' diversity. A multicultural approach to mentoring is facilitated by the use of critical pedagogy similar to Giroux' (1992) explanation of radical education which requires the questioning of the institution and its mission as well as the cultural assumptions of the disciplines. It also requires that the school/college/program of teacher education have a public mission of social equity and democratic inclusion. Multicultural mentoring creates spaces for differences and celebrates democracy by facilitating inclusion and participation for the next generation of teacher educators of color. Further, it allows for learning to take place guarding that no one's voice is silenced. Multicultural mentoring reminds the institution and the mentors that "the referent out of which we operate is a white, [male], upper-middle class logic that not only modulizes but actually silences subordinate voices" (Giroux, 1992, p.14).

**Salient Issues**

There is a widespread belief that where mentoring programs exist, they become a critical component of effectiveness in accomplishing the goals of the organization. The perspective that mentoring is highly beneficial has been documented in business, psychology, undergraduate and

graduate higher education (Jacobi, 1991). It is also evident from the large number of mentoring programs initiated in the teaching profession since the mid-seventies.

The majority of the literature on mentoring comes from three fields: education, management, and psychology. The impact on personal relations (particularly between mentor and protege) and educational and professional experience, as well as outcomes, continue to be the focus of much research. Some concerns raised are the variety of mentoring programs, and the lack of commonality of purpose, duration, and formality. An obvious gap in the literature is the lack of an operational definition of mentoring. In effect, this vagueness as to the concept of mentoring, what it is and what it is not, complicates further the notion of multicultural mentoring or addressing issues of diversity in schools/colleges/programs of teacher education.

Other issues include: 1) the importance of gender, racial, ethnic or class similarity between the mentor and the protege; 2) the physical and social environment in which the mentoring takes place; 3) matching of values and goals, for example, worldview and personal and professional goals.

**Matching Cultural Characteristics**

Researchers are divided on the issue of the importance of a match in gender, race, ethnicity, and so forth between mentor and protege in mentoring programs (Jacobi, 1991). There is evidence of cross-gender or cross-race pairs having difficulty in establishing and maintaining the mentoring relationship. These problems are reported as ranging from mild to severe. For example, in studies where there were women mentors for women, the women reported having more mentors and experiencing positive effects from mentoring. In studies where there were few same gender mentors for women, they reported difficulty in identifying and establishing mentoring

relationships. It is interesting to note that male researchers concluded that a match in cultural characteristics made no difference, while female researchers concluded that a match did make a difference. Although these studies cannot be compared, the gender of the researcher may have been a factor in the conclusions drawn from the analysis. A word of caution is needed. There have been few studies with similarity in multicultural characteristics between mentor and protege as a focus of research and those that exist crossed disciplines and professions, used different methodologies, and are more than ten years old. Therefore, data from the studies cannot be compared. I found no study which used social class as a variable in the mentoring match.

In fields where women, people of color, and people with disabilities may be an underrepresented group, the matching of cultural characteristics may be a moot issue. In a review of the mentoring literature on management, Noe (1988) suggests that women are less likely than men to have mentors. A search revealed no study that investigated these issues for faculty of color. Most studies which attend to cultural characteristics have been conducted in higher education settings focusing on the retention of students of color. A need exists for focussed research on cultural similarities between the mentor and protege with teacher education faculty in order to investigate their impact on the mentoring relation and its efficacy. Having said that, we must recognize that the numbers are not there. Women and faculty of color are much less likely to be retained, tenured, and promoted according to the American Council on Education, (1997).

Jacobi (1991) found that while much of the higher education descriptive and theoretical literature about mentoring for students of color reports cross-race and cross-gender initiatives as effective (Moses, 1989; Pounds, 1987; Rowe, 1989), in practice many programs strive to pair students with a mentor of their own gender, racial, or ethnic background (Meznek, McGrath, and

Garcia, 1989; Oesterrichen, 1987; Johnson, 1989). Although the literature on cross-gender and/or cross-race mentoring pairs is inconclusive as to the advantages and disadvantages of matching for cultural characteristics, the reality is there are not enough women and people of color in established positions in most organizations to serve as mentors. In mentoring programs where the goals are to retain specific groups of people, for example African American males in college, the program administrators have made a conscious effort to pair for cultural characteristics.

**Free Choice Mentoring**

Another issue for multicultural mentoring is free choice mentoring versus formal mentoring programs for women, people of color, and people with disabilities. In her review of the research on mentoring, Jacobi (1991), reported mixed findings on the efficacy of formal mentoring, that is, where mentors are assigned to students or employees, in contrast to mentoring relationships that develop naturally, as a result of mutual interest or personal relationships. The cultural traditions, such as the "old boys" network and exclusionary historical practice within some organizations toward women, people of color, and people of diverse cultural backgrounds in higher education and in managerial positions, have made it increasingly difficult for women and people of color to find a true mentor. A true or genuine mentor is versed in the discipline, the mission and ethos of the institution, is open to diversity and is psychologically committed to a mentoring relationship. Johnson (1989) and Blackwell (1989) both report that mentoring for women and people of color is rare.

**Institutional Climate for Mentoring for Diversity**

The institutional climate is another variable in the physical and social environment of

institutions that influences multicultural mentoring. Many institutions and organizations pay little attention to diversity especially as it relates to women, people of color, and people with various other cultural characteristics within their institutions. For the majority of educators, managers, and decision-makers, multiculturalism, in any form, is viewed as the domain, that is the ultimate ownership, field of action, knowledge, or influence of ethnic and racial minority people. Just as multicultural mentoring requires that the mentor develop multiple cultural perspectives, the sponsoring agencies must develop into multicultural institutions. Bensimon and Tierney (1992-93, p. 4) urge the development of a comprehensive policy regarding the shaping of a multicultural campus in higher education that "will sustain ongoing change in the culture of the organization". It will also set a tone, a mission, and a vision that is multicultural. Schools/colleges/programs of teacher education involved in mentoring for diversity need to evaluate their structures, norms, and values as to their understanding of differences (Rodriguez, 1997, 1995). "A monocultural perspective represents a fundamentally different framework for understanding differences than does a multicultural one" (Nieto, 1992, p. 276).

**Values and Goals Impact**

The institutional climate is an important context issue of mentoring programs and is intrinsic to the values and goals of the college/university and school/college/program of teacher education. "Every organization has an avowed mission, a set of goals and expressed values about its function" (Putnam and Burke, 1992, p.64). Those individuals involved in the mentoring program, if they are striving toward multicultural mentoring, must have an understanding of their organization's culture and mission. The values embedded in the processes and the goals of the organization must support the complexity of mentoring for diversity with

multiple cultural perspectives. The challenge in acquiring the cultural understanding of their institution of higher education lies in the multifaceted nature of each organization. The values expressed by the organization's members may or may not be: 1) current; 2) supported; and/or 3) verifiable by examining the evidence available to a new faculty member.

The values and goals inherent in the "epistemological premises on which the classical model of mentoring is based preclude the kind of mutual revisioning, teaching, and learning required for integrating gender, race, and class into the curriculum, process, and climate of higher education" (Okorodudu, 1995, p.3). The traditional model of mentoring imposes a monocultural perspective and an assimilationist goal. Built into the traditional model is a power relationship whereby the mentor is older and wiser, tenured and with rank; and holds all the power. It is assumed that the protege will continue the work of the mentor and uphold the status quo of the teacher education program. These mentoring relationships are not collaborative, or communal but rather, hierarchical in nature. Therefore, this hierarchical model is the antithesis of a multicultural approach to mentoring for the next generation of teacher educators.

**Operational Theories**

A third level of issues deals with operational theories regarding the organization and the members involved in the mentoring program."Operational theories of any organization are the basic assumptions its members hold about the meaning of what they do in their group" (Putman and Burke, 1992, p. 65). These theories tend to be invisible in the organization and taken for granted by the participating members. Therefore, they may not be within the conscious and immediate awareness of the group members. Operational theories may include a category on human nature, such as the belief that people are basically good, kind, persevering or not. They

may include beliefs about culture, time, respect, ethics, and even knowledge. The operational theories held by teacher preparation programs and their members are the cultural underpinnings of that group. They are often difficult to identify and examine because the people who function within these beliefs are often not conscious of them (Putnam and Burke, 1992). They may not have examined the theories that drive their behaviors in a very long time. For example, if one critically examines these theories, I believe, it will become evident that gender, race, ethnicity, class, sexual orientation, and variance in ability played little or no role in the development of the theoretical assumptions within most teacher education programs.

A very important operational theory in mentoring for diversity or multicultural mentoring is Minnich's (1990) theory of alterity: one's view of the other. She explains alterity as one person's view of another person as strange, different, inferior or deficient, and distant from one's own. An example of this phenomenon was Columbus' view of the indigenous peoples as the "estranged others" which led him to justify inhumane treatment and deceit. The concept of alterity allowed Columbus to view these people as subhuman in comparison to those who held the values, beliefs and practices of the Europeans. In taking this posture, one considers humans of a particular kind (gender, race, age, class, ethnicity, religion, sexual orientation, and so forth) to be the only ones who are significant and worth setting the standards for all people. Minnich (1990) presents alterity as an example of what occurs when universalizing to the particular and is, therefore, faulty logic. Minnich states: "It is very strange to maintain that one small group of people is simultaneously the essence, the inclusive term, the norm, and the ideal for all" (P. 39). For example, the research on faculty of color in higher education suggests that many experience confrontational behaviors from colleagues who believe that the faculty of color had no business

being in their department in the first place. This kind of thinking promotes a monocultural perspective and assimilationist goal for a mentoring program and further reinforces a deficit model.

Another important operational theory is that of race. What are the racial assumptions of the institution, its members, the mentor program, and in particular, the mentors? Has there been internalization of the negative societal beliefs surrounding people of color in this country? Is racism denied? Are people of color looked at from a deficit perspective? For example, are there lower performance expectations for people of color? Are they assigned to less rigorous and challenging tasks or expected not to make it through the ranks? Are their research topics perceived as insignificant or less than mainstream? These beliefs would be detrimental to a multicultural approach in mentoring new faculty, the organization itself, and the person holding the beliefs.

**Existing Mentoring Models**

A review of the literature in the fields of education, management, and psychology reveal a growing increase in attention to mentoring programs. Over the past ten years alone, there have been hundreds of such programs implemented. The literature suggests that these have little in common, other than a goal of assisting in the success of the protege. Merriam (1983) proposed that "the phenomenon of mentoring is not clearly conceptualized, ... Mentoring appears to mean one thing to developmental psychologists, another thing to business people, and a third thing to those in academic settings" (p.169). Jacobi (1991) found a similar variety of programs. The result is that specific models have not been identified and tested in various settings and then proven to be applicable to multicultural mentoring. The literature reports particular programs

addressing an organization's or group's unique needs. Although, multicultural mentoring requires a developmental perspective which embodies an on-going process and excludes one model as definitive, I expected to be able to classify models for possible inclusion in mentoring for diversity. The reality is that few programs address multiculturalism. Many programs have targeted minority group members as proteges, particularly in undergraduate education. However, these programs have not altered the cultural structure of the organization to accommodate cultural differences. Most programs have an assimilationist goal for the protege, political expediency for the institution, and tend to perpetuate the status quo, as well as the privileged positions of the group(s) in power.

**Strategies for Mentoring for Diversity**

The following steps are recommended to initiate mentoring to diversity: (1) start at the very beginning and take nothing for granted; (2) define what your organization means by mentoring; (3) hold conversations on the concept of multiculturalism. If either of these constructs, mentoring or multiculturalism, remains vague or lacks clarity and specificity, you run the risk of the program being trivialized, marginalized or accused of perpetuating monocultural values and norms for the next generation of teacher education faculty. The people directly involved with the mentoring program should assess the degree to which other institutional figures support the program. Once these initial tasks have been accomplished, select a theoretical base that emphasizes the contextual nature of learning. Multicultural mentoring recognizes that learning is: 1) an active process which is deeply contextualized, and 2) developmental. The physical and social environment of the college/university and the school/college/program of education needs to be assessed in light of mentoring to diversity. This environment includes the

people, mission, structure, and curriculum. People within the organization should be representative of the diversity which exists in the larger society. Since it is the people who create the organization's culture, the mission of the organization must speak to social equity, respect for differences and democratic inclusion. Anything less would perpetuate a monocultural model regardless of the demographic composition of the work force or student body of the college of education or the university.

The structure of the organization as well as the structure of the mentoring program must reflect a multicultural orientation. In order to assess the organizational structure, difficult questions need to be asked and answered honestly (e.g. what is the degree of cultural representation among the decision-makers?, who promotes diversity?, and how is diversity promoted within the organizational structure of the institution, and especially within the college of education?). Despite much debate surrounding multicultural curricular infusion, most of the curricula still projects a monocultural, Eurocentric bias. Each institution needs to identify where there is bias in the curriculum and make it explicit, while working to transform it. Secondly, faculty in all disciplines need to develop pedagogical strategies for multicultural teaching, however, the development of this culturally responsive pedagogy is imperative among teacher educators.

**Strategies for Mentors**

New directions are needed for training multiculturally skilled mentors among teacher education faculty. Demographic projections for some states (e.g. California), predict that there will be no group in the majority with African Americans, Latinos, and Asians outnumbering today's majority white population. Each college and university will have to develop a plan to

address the challenge of training the mentors for the diversity of the next generation of teacher education faculty. Most mentors were educated in monocultural environments which to some extent have worked for them. As a result, mentors need to become versed in multiculturalism before they can address mentoring for diversity. This will require transformational as opposed to superficial changes. Nieto (1996) presents a three step process: 1) simply learn more (read, attend multicultural events and pluralistic activities); 2) confront your own racism and bias (as a product of a society that is racist and stratified by gender, class and language society every person has internalized some of these messages; and 3) learn to see reality from a variety of perspectives. For most mentors, this requires a dramatic shift in their worldviews. It means learning new things and unlearning old ones. It is that simple and that complicated.

**Traditional Faculty Evaluation**

Over the last ten years, faculty evaluations in higher education have continued to carry an unprecedented " make it or break it" intensity. This trend was verified by Peter Seldin (1989) in his survey of 745 liberal arts, four year undergraduate institutions listed in the *Higher Education Directory.* One reason for this trend is that faculty mobility is virtually a thing of the past. Another reason is the national trend toward accountibility within higher education. How a professor is appraised by an institution has assumed new importance since a professional life may depend on a single evaluation. We assume that when an institution considers a professor for retention, tenure, and promotion that it weighs many factors. Reason suggests that each institution would identify its needs against the mission and student population and evaluate the professoriate within those specific parameters. However, data reveal that things have not changed very much in the evaluation of faculty performance and that most institutions use similar criteria,

although their needs and composition are quite different.

It is important to stress that some of the factors evaluated (e.g. scholarship) are closer aligned to the mission of some institutions than to others. Further, most institutions profess to weigh teaching and student related activities higher and consider these the "major factor" in the evaluation of faculty performance. For example, of the 604 responses to Seldin' survey (1988), student advisement recieved an overwhelming 64.4 percent in the "major factor" category, only the teaching factor was higher at 99.8 percent. However, when it comes to retention, tenure, and promotion decisions, when was the last time that you heard of someone being retained because they were a superior adviser? Even at teaching institutions, high teaching scores and solid interaction with students outside the classroom are not reason enough to consider a faculty member for promotion, let alone to actually promote him or her. According to Dr. Robert Diamond, a professor at Syracuse University and director of the National Project on Institutional Priorities and Faculty Rewards, "one of the difficulties scholars have in getting tenure is that the work many of them do falls outside the traditional research model. They may work on their teaching by developing new curricula or textbooks or innovative teaching methods. They may work in the community by bringing research to bear on social problems or by organizing conferences around certain topics. But none of that will necessarily be considered advantageous for those coming before tenure committees" (Ruffins, 1997, p.27). These professors are serving the mission of their institutions, says Dr. Diamond, they just aren't being recognized for it in tenure and promotion decisions because their work falls outside the conventional criteria applied to the evaluation of traditional scholarship. "This is a particular concern," he says for women, African American and Latino faculty.

Although, *Scholarship Reconsidered Priorities of the Professoriate* by Ernest Boyer (1990), highlighted the mismatch of institutions of higher education and the society's needs by reframing the problem of faculty evaluations and the consideration of scholarship. Boyer advocated a dovetailing of research and teaching in order to broaden our view of scholarship. In the words of Russell Edgerton, Past President of the American Association for Higher Education, the problem, as Boyer argued it, "is not simply one of balance--of adjusting the weights we attach to teaching, research, and service--but of reclaiming the common ground of scholarship that underlies all these activities. The proposition that all faculty are scholars--or should be--offers each campus a formula for reconsidering what kinds of scholarly activities are uniquely suited to it mission, and opens new doors through which the unique talents of each and every faculty member can find expression."

Almost a full decade later, *Black Issues in Higher Education* (1997) reported "The Fall of the House of Tenure: Are Minority Scholars in Peril?" which indicated that evaluation of the professoriate has not expanded and reconsidered what scholarship is needed by the students and university. Many faculty of color have voiced the words of Dr. Alice Brown Collins, an African American social psychologist, who has stated, "For faculty of color, tenure is torture" (1997, p. 20). She goes on to say, whether they receive tenure or not, a large percentage of women and faculty of color "find the tenure process bitter and traumatic" (p.20). Many faculty of color must constantly prove themselves to colleagues who think they weren't good enough to be there in the first place. In the words of a faculty member of color: "Becoming a faculty member was very exciting. It gave me a new way of seeing and helped refashion my assumptions about everything. Soon, the intellectual democracy professed in academia began to be inadequate for I discovered

that in academia racism is merely a philosophical debate. This rhetoric does not produce a resistance to racism within the college/university campus. Nowhere is it more visible than in faculty roles and rewards." Another Puerto Rican women faculty member writes, "Like bell hooks, who left her world behind and "entered the strange world of a predominantly white elitist university," I struggled to remain grounded in my culture and balanced enough to understand where I was and what was expected of me. . . . Embarking on a new journey with this internal contradiction, I began to observe the difference between being a sheltered student and faculty member re-entering academia as an administrator and faculty member. Thus began my "real" education in racism. What I had not been able to see because of the pressures of family and studies became very clear and painful when I started working with students. My experience as an administrator and now as a faculty member taught me the fierceness of racism and the never-ending emotional violence against those who are defined as "others" or persons of color. To be a professor of color means that in addition to teaching a full load and publishing, one must work on grants to support "minority programs" while simultaneously translating the students of color for the administration and faculty. This steady stream of ignorance and abuse slowly consumes one's strength, creating an internal tension between anger and fear, pride and humiliation, resistance and capitulation" ( Reddy, 1996, p. ).

Julianne Malveau (1997), an African American women professor writes, "Missing in action from their drive-by-analysis is the resentment that many "we've-come-a-long-way Black folks might feel about the ways we are required to prove ourselves day in and day out." Referring to the limited pool of faculty of color and the "We can't find any," syndrome, she goes on to say, "Of course, too often when they find us, they don't know how to treat us" (p.24). Many African

American faculty say their path to tenure is steeper and rockier than that of some of their colleagues. This suggests that some faculty members will continue to be punished for having the wrong friends, the wrong politics, or the wrong personality" (P. 4). Bronstein says, "It appears that differences may add up against you. It looks like the more people differ from the mainstream model, the more difficulties they may have in their institutions--particularly on a personal level. In an earlier study she did on issues of retention, tenure, and promotion, she found that "those who combined several *differentness* factors, such as being African American, older and lesbian reported experiencing the greatest amount of hostility from their colleagues and the administration" (Ruffins, 1996, (a), p.22). In addressing these issues, Dr. Malveau (1996) stated, "Who after all, would want to join a department where senior scholars are such vocal opponents of affirmative action programs that sharing common space with them might easily be considered working in a hostile environment" (p.37).

All the persons involved are cognizant of the complexities of innovation and change in the college/university professional evaluation structure. What are the conditions and dynamics that influence faculty to participate in the process of change? To paraphrase Barbara Curry (1992) on her work *Instituting Enduring Innovations: Achieving Continuity of Change in Higher Education*, more specifically, how do faculty bring about change in ways so basic as to influence the culture, which serves as the basis upon which faculty construct their identities as part of an academic program and/or university community?

**Mentoring For Diversity**

Mentorships are "learning partnerships between two or more individuals [and institutions] who wish to share or develop a mutual interest" (Carruthers, 1993, p. 9). According to Bey

(1995) as collaborative relationships, "mentorships magnify teacher deliberations on educational actions and issues related to theory, research, and practice" (p. 12). Arredondo, et. al (1993) define multiculturalism "as a broad-based construct that is not only relevant to all cultural groups but also respects the complexity of all people based on their personal dimensions of identity" (p. 2). This depth of respect scaffolds a collaborative approach to working with the next generation of teacher educators of color. This collaborative, multicultural approach to mentoring embodies a reasonable base of shared values while allowing for diversity of ideas. A collaborative, multicultural approach fosters caring, trust, and teamwork. Openness and fair play are also important elements of a collaborative multicultural model for mentoring faculty. For further information on the case study on mentoring in a cross cultural, interdisciplinary university consortium, refer to "Reflections on Collaboration in a Higher Education Consortium (Rodriguez & Sjostrom, 1996).

The participants in mentoring for diversity must convey a sense of openness and fairness via their interpersonal communication. They should communicate freely with one another, while demonstrating personal respect and professional admiration. Concern, trust, professionalism and teamwork are the cornerstones of the collaboration necessary to be non hierachical. The participants in a collaborative, multicultural approach to mentoring for diversity and multiple perspectives should demonstrate an understanding and appreciation of the distinctive roles and contributions each person makes. These participants should be open to exploring and critiquing their own personal and professional beliefs, knowledge and practice. Higher education faculty are usually accustomed to performing alone in the "privacy" of their own classrooms and before the scrutiny of much younger, less knowledgeable and less powerful non-peers. "For many faculty

recruited as mentors, the classroom is an uncritical and unexamined domain of assumed professional competence" (Cohen, 1995, p.17). The participants need to be open to the kinds of transitions, reflective orientation and developmental perspectives necessary to learn from and work with colleagues for mutual growth in the areas of research, curricular and faculty development, and institutional planning.

Multicultural mentoring is a process that responds to the diversity of the participants. By the nature of this process, the participants must be able and willing to function as collaborators by employing a developmental perspective. This attitude and viewpoint assume that individuals and institutions evolve as a result of passing through dynamic stages of development. There is a belief that through this process one gains knowledge, skills, and values which transform who we are and what we are capable of accomplishing. "Acquisition of skill, possession of knowledge, attainment of culture are not ends: they are marks of growth and a means to its continuing" (Dewey, 1939, p.628). Thus, there are no set scripts nor can there be. No one has the "right" way or the best practice. Participants in a collaborative multicultural approach to mentoring the next generation of teacher education faculty should be open to continued growth and must be committed to life-long learning. This means participants cannot not exhibit preconceived, static or assimilationist goals of a monocultural perspective. They should be able to transcend their own cultural experiences through reflection and critique. They should believe that individuals as well as programs and institutions pass through stages of growth in their development. The participants should expect the knowledge, skills and values gained to transform their professional practice and, in turn, who they are. Thus, "development is not a mere collection of experiences but a process of transition, a movement to new cognitive and moral territory" (Putnam & Burke, 1992, p. 46).

Creating a collegiality which is the willingness to build collaborative norms by reducing isolation through capacity building. It is a perspective of faculty and administrators that allows them to work together to identify common needs, goals, and a common vision of the future. In the process, they get to know themselves better, as they gain an understanding of others. Each individual sees the others as possessing rich resources of skills, experiences, and knowledge which complements their own. Everyone is willing to utilize his/her own talents and resources toward common solutions of group problems. Together there is increased potency. Rather, than seeing peers as competitors, they are seen as collaborators sharing an enthusiasm for learning and problem solving. This collegiality is developed through lengthy and continuous communication. It can be accomplished through professional development support teams, professional networks, peer coaching, and collaborative research and teaching. These mentoring structures encourage collegiality by supporting dialogue about professional practice, observation of each other, and collaboration on curriculum design and revision, research, teaching, and evaluation. This discourse stimulates a risk-taking climate where everyone encourages everyone else's learning and growth.

Collaborative, multicultural mentoring is a meaningful form of collegial interaction. According to the Holmes Group (1986), institutions such as schools recognize the transferability of knowledge among teachers. There is nothing to preclude this process among faculty in institutions of higher education. Bey, et. al. (1995) suggest that mentorships serve as transferable transactions for facilitating professional development. She found that mentorship relationships cultivate professional efficacy and human interaction. These include respect, integrity, perseverance, and psychological and philosophical sense of trust. "As cooperative partnerships,

mentorships magnify teachers deliberations on educational action and issues related to theory, research, and practice" (p.12).

**Implications for Teacher Education**

For some, the mere acknowledgment of diversity increases the complexity of life. Whether the diversity refers to campus life, to life in the classroom, or life in the discipline makes little difference, it still increases the complexity of life. Addressing diversity and respecting differences deals with the pluralism intended in the American democratic university system. The pluralism of ideas and perspectives expands knowledge and ways of knowing. Respect for difference becomes a force that moves from mere consensus building to intellectual empowerment within teacher education programs. This becomes a dynamic force which is self-reflective, seeks self and group actualization, recognizes commonalities and affirms differences. A campus climate that respects differences creates mechanisms for ensuring that all voices are heard. It allows for individuals to take risk with one another and to achieve a level of dialogue not previously imagined in academic settings.

**Conclusion**

Institutional values, goals and operational theories need to be examined in light of mentoring the next generation of teacher education faculty for diversity. Many values held and assumptions made within a Western, male, upper-middle class construct may not be applicable and instead of promoting multiple perspectives, in fact, can lead to homogenization and assimilation into the college of education of the past, instead of, the college of education of the future. For mentoring to be a change agent for the next generation of teacher education faculty and for institutions of higher education, the assumptions underlying traditional models of

hierarchical mentoring must be challenged, a constructivist approach that emphasizes the contextual nature of learning must be selected, the influence of racism must be acknowledged, and lastly, and the pursuit of diversity must be tied into the rewards structures of the institution. A vision of mentoring which emphasizes the acceptance of difference as enriching the worldview and productivity of an institution of higher education could transform teacher education to be congruent with the nation's diverse society.

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